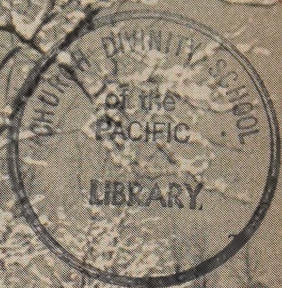


The Living Church

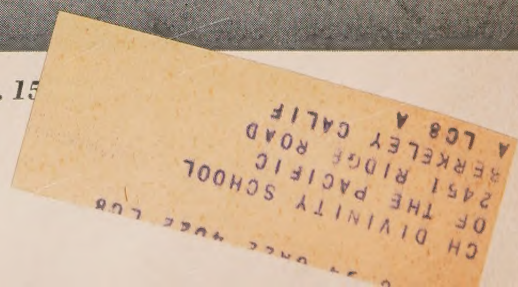
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FROM THE SEMINARIES, A mighty army for the forts of Faith [pp. 15

THINGS WE FEAR: [P. 14.]





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The Rev. VICTOR HOAG, D.D., Editor



Invent Your Own Parables

A GREAT many teachers have an obsession that to tell the Bible story for the day is the whole end and program of the Sunday School class. Tell the story, then point the moral, or apply it to life. In practice, with poorly trained teachers, or by the use of printed lessons which perpetuate this notion, story-telling has degenerated into little more than an oral reading of the story in the paraphrase printed in the leaflet. Or, the passage is read directly from the Bible (often in the lifeless method of "reading 'round," verse by verse), and followed by the teacher's original and quite obvious explanation of what it means. Then, "What does this mean in our lives, children?"

The children who know the familiar sequence answer dutifully that they should be good, helpful, and mind their parents. Ten minutes have passed for the whole story routine. No wonder such teachers have noisy classes and request that the period be made shorter.

TRUTHS MUST BE TAUGHT

There are, it is true, great narrative passages in the Bible which must be presented vividly, and mastered by our pupils both as to their exact factual details, and their meaning. But the truths of our religion must be taught, and these do not arise from any single anecdote. Rather, the truths must be stated and related to the life of the pupils by some means. One of the devices used in the New Testament is the explanation of truths by means of parables. These sometimes have enough length and dramatic elaboration to be called "stories," as in the two notable cases of the Good Samaritan and the Prodigal Son. The rest are mainly figures of speech or comparisons. These are very necessary in presenting a new subject, or in meeting untrained minds. Persons of advanced intellect, with a store of complicated knowledge, can grasp abstractions directly, though it is noted that academic talk bristles with clichés which are merely established figures of speech.

Our Lord said to His disciples (the partly informed), "To you it is given to know the mysteries, but to others in parables." It would seem that He usually first propounded the truth, then developed it by an apt parable. Thus, in a public discourse with a lawyer the ques-

tion was raised "Who is my neighbor?" and He told a story of a familiar event as illustration. First the problem, then the apt anecdote or simile. "And without a parable spake He nothing unto them."

This was the earliest, and perhaps may be the final "visual education," for the parable is the creation of a verbal picture. The mind is pointed to a scene from life or nature. And it has the important factor of "audience participation," for the hearers must provide their own mental images from the speaker's words.

PICTURES WITH MEANING

One of the important skills of teaching is to be able to arouse pictures with meaning in the minds of your class. They "see what you mean" by your wise choice of case, incident, or allusion. As a test of your teaching ability, set yourself the problem of making up a story to illustrate what you are trying to get across. For example: You want to stress the need to have courtesy, and you make up a tale about a boy who made himself speak to a certain unpleasant person. Your story must have enough characterization to seem real, and enough detail, movement, and plot to hold the interest. Or, you may try building up a story after a Bible pattern. Thus, read in Matt. 13:44 of the hidden treasure, and invent your own story about a specific treasure lost, and the clues and the hunt. But in presenting it you will start with the problem which in this case is, What do we want most of all? Then: How do we get such a "treasure"?

A forthcoming text for sixth grade* in teaching loyalty offers several short sketches from typical school life. Each is discussed, and the pupils' reactions used to develop the point. This is the life-centered, problem-raising teaching which will mark our new curriculum. But it is closer to us now than you think. You can turn the old-style lesson into this pattern by these two steps in your preparation: First formulate the truth in the form of a living problem calling for opinion and decision. Then find or invent cases, examples, narratives to illustrate and provoke thought.

*Preparing for Confirmation, Course 6 in the Episcopal Church Fellowship Series (Morehouse-Gorham Co.), Ready summer 1954.

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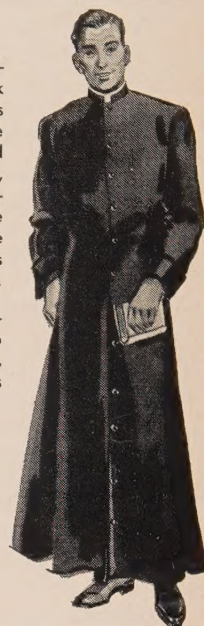
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Beginning at the Altar . . .

PUBLISHED in time for Theological Education Sunday, and appropriately reviewed in this issue, *What Is Priesthood?* by John V. Butler and W. Norman Pittenger, consists of 15 chapters on preparation for the sacred ministry and the work of a priest in the Church of God.

Besides "The Training of the Priest," "The Parson in the Community," "The Priest at the Altar," "The Preacher in the Pulpit," "The Priest as Pastor of Souls," "The Priest as Teacher," etc., covering the ground usually dealt with



pointing to it, said: "That's a good book." When this editor asked Dr. Yerkes if he might quote him on this statement, Dr. Yerkes replied, "Indeed, you may." He now has.

WHAT IS THE PRIESTHOOD? By John V. Butler and W. Norman Pittenger. Foreword by Bishop Bayne of Olympia. Morehouse-Gorham. Pp. 221. \$3.

in such books, this one contains a chapter entitled "Variety in the Priesthood."

This chapter, which should be particularly useful to men contemplating the sacred ministry, shows how priesthood, which is a functional sharing in the priestly Body of Christ, is exercised in the parish ministry, in the religious life, in the work of chaplains and teachers in schools, of chaplains in colleges, of teachers in colleges, of military chaplains, as well as in rural and urban work, institutional chaplaincies, and in the mission field.

The book gives a readable, rounded, and balanced conception of what the priesthood is. There is, as one would expect, much in it about the devotional and sacramental life; but there is also emphasis on preaching and teaching, pastoral visiting, community leadership, and interest in the affairs of the secular world. The authors believe, rightly, that the priesthood, beginning at the altar, should extend outward and embrace in its scope all that is human.

ANOTHER book relevant to Theological Education Sunday is *Clothed With Salvation*, by Walter C. Klein, subtitled "A Book of Counsel for Seminarians."

The Rev. Royden Keith Yerkes,

CLOTHED WITH SALVATION. By Walter C. Klein. Seabury-Western Theological Seminary. 600 Haven St., Evanston, Ill. Pp. iv, 115. \$1.50 plus postage.

Chaplain of the McLaren Foundation, noticed the review copy of *Clothed With Salvation* lying on this editor's desk and,

OF the 600 hymns in *The Hymnal 1940*, nine were written or translated into English in 1854, and so keep their centenary this year (Nos. 4, 62, 119, 323, 348, 398, 460, 472, 589).

This information, dug up for its own sake, may serve to introduce a new book on hymnody, *The Hymns of Charles Wesley: A Study of Their Structure*, by R. Newton Flew.

Dr. Flew's "main thesis" — best given in his own words — is

"that Charles Wesley's hymns can be analyzed; that they have a coherent and intelligible structure of thought, and that this

THE HYMNS OF CHARLES WESLEY. A Study of Their Structure. By R. Newton Flew. London: Epworth Press. In America: Alec R. Allenson, 81 W. Van Buren St., Chicago 5. Pp. 79. \$1.75.

habit of orderly composition is due to his desire to teach Christian doctrine to ordinary people."

Dr. Flew seems to have done a meticulous job, as a cursory glance through this small volume will show. Those interested in the study of hymnody will want to look into it.

In Brief

THE THEOLOGY OF SEX AND MARRIAGE. A Short Guide for Readers and Students. By D. S. Bailey, Ph.D. Church Information Board, Church House, Dean's Yard, Westminster, S.W.1, England. Pp. 28. Paper, 1/- (1/2 postpaid).

A very full annotated bibliography, arranged topically, of theological works that "bear upon marriage and sexual relationship." Also includes reading scheme for general introduction to subject.

Timely, as Bishop of St. Albans says in foreword, in view of widespread publicity of Kinsey reports.

HAPPY HIGHWAYS. By G. V. Portus. Melbourne University Press; New York: Cambridge University Press. 1953. Pp. 294. \$4.75.

The autobiography of an Australian once-time Anglican clergyman, and Rugby enthusiast, who later gave up the ministry for educational work.

A happy combination of the serious and the humorous — as, for example, in the rectory consecration scene (pp. 145-146).

A BOOK ABOUT GOD. By Florence Mary Fitch. Lothrop, Lee, & Shepard. 1953. \$2.

Beautiful full-page illustrations with a small amount of text with each. Learning to know God through His creation.

PRAYERS OF THE EARLY CHURCH. Edited by J. Manning Potts. The Upper Room, 1908 Grand Avenue, Nashville 5, Tenn., 1953. 50 cents.

An attractive and inexpensive pocket-size volume of prayers, grouped under first, second, third, fourth, and fifth centuries. Should find wide use.

Books Received

UNWILLING JOURNEY. A Diary from Russia. By Helmut Gollwitzer. Muhlenberg Press. Pp. 316. \$3.50.

MARTIN LUTHER: REFORMER OF THE CHURCH. By Alfred Th. Jorgensen. Translated by Ronald M. Jensen. Augsburg Publishing House, 1953. Pp. xii, 225. \$3.

THE CONFESSIONS OF JACOB BOEHME. Compiled and edited by W. Scott Palmer. With an introduction by Evelyn Underhill. Harpers. Pp. 188. \$2.25.

THE VERY THOUGHT OF THEE. Selections from the Devotional Writings of Bernard of Clairvaux, Jeremy Taylor, and Evelyn Underhill. Arranged and edited by Douglas V. Steere and J. Minton Batten. The Upper Room (1908 Grand Avenue, Nashville 5, Tenn.) Pp. 87. Paper, 35 cents; 3 for \$1.

COMMUNION WITH GOD IN THE NEW TESTAMENT. By A. Raymond George. London: In America: Alec R. Allenson, 81 W. Van Buren St., Chicago 5. Epworth Press. Pp. xx, 274. \$5.50.

THE DILEMMA OF CHURCH AND STATE. By G. Elson Ruff. Muhlenberg Press. Pp. 103. \$1.50.

Forward Movement publications recently received include a prayer book for the armed forces (*Strength for Life*, by Percy G. Hall), an essay (*The Priesthood of the Laity*, by Maisie Spens), and a brief exposition of the Beatitudes (*Here is Happiness*, by H. G. G. Herklots).

While an editor cannot, of course, read every word of everything that comes to his desk, this editor believes that there is much fine gold here of interest to those who choose material for the tract rack.

The Living Church

Established 1878

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things to Come

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FEBRUARY						
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27	28					

January

- 3d Sunday after Epiphany.
Theological Education Sunday.
Eau Claire, diocesan council, to 25th.
- Conversion of St. Paul.
San Joaquin convocation, to 26th.
Texas council, to 26th.
- Atlanta council, to 27th.
Florida council, to 28th.
Western Michigan convention.
- Arkansas convention, to 28th.
Oklahoma convention, to 28th.
- Dallas convention, to 29th.
Los Angeles convention, to 29th.
- Ohio convention.
- 4th Sunday after Epiphany.
West Texas council.

February

- Purification.
- California convention.
Maryland convention, to 3d.
Michigan convention, to 3d.
- Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, to 7th.
- 5th Sunday after Epiphany.
- Installation of the Rt. Rev. Russell S. Hubbard as Bishop of Spokane.
Southern Virginia council.
- Meeting, Joint Commission on Ecumenical Relations, Washington, D. C., to 11th.
- Woman's Auxiliary, executive board, Seabury House, to 15th.
- Septuagesima Sunday.
Southern Brazil council.
- National Council, Seabury House, to 18th.
- Arizona convocation, to 18th.
- Panama Canal Zone convocation.
- Sexagesima Sunday.
- Puerto Rico convocation, to 24th.
- St. Matthias
- Quinquagesima Sunday.

SORTS AND CONDITIONS

OUR FAMILY is easing into television gradually. For a while we used to rent a set when the head of the household was going away on a trip — which worked fine to fill up the empty places in the family schedule, but had one serious disadvantage: his return home was no longer an unmixed blessing!

STEP TWO, which will probably take care of us until color television settles in, was to buy a second-hand seven-incher and sit close to it. For three minutes out of four, our seven-inch set works fine. Perhaps a bigger set, or a more up-to-date one, does a more faithful job of reproducing what the transmitter sends out. At any rate, ours occasionally gets Gene Autry's feet where his head should be, or puts a few impossible bends into the dancers' legs.

ALL THIS is preliminary to a few more comments on the subject of conscience. Last week I said that it was a little too much to claim that the voice of conscience is "the voice of the Holy Ghost, a direct communication from God." And yet, no lower claim can be made for it. That within us which identifies right and truth and justice for us is the "living voice" on which we must rely for salvation. Even more to the point, it is the "living voice" in others on which we must let them rely for their salvation.

IF THE MESSAGES of conscience are considered as something sent to us, they are the pure and infallible word of God; but when they are considered in terms of what we make of them — so to speak, as the picture on our television screen — then our errant humanity has obviously done some scrambling of the signals.

AS A PRACTICAL rule of life, the individual Churchman who wants to grow in the knowledge and love of God, who wants to improve his spiritual reception, must make use of the available resources for the purpose. Listing these involves summarizing practically the entire range of the Christian religion. The sacraments, the Bible, self-examination, sermons, a growing prayer life, self-discipline — these are some of the things that in every age have been tested means of spiritual growth.

BUT if there is any one thing in which the second half of the 20th century may prove to be wiser than the first half, it is in the recognition that human life is not just a matter between the solitary individual and his "environment," between "me" and that which is "not me." What we are, both materially and spiritually, depends greatly upon the society in which we live. Our moral standards are not simply infused messages from God; if we lived in a head-hunting tribe, for example, we would consider any man a poor citizen until he had collected somebody's head.

ACCORDINGLY, the resources of religion are not a department store in which we look over the stock to pick out something useful; they are focal points in the life of a community, a family. We do not "use" religion; we

live it. Through our conscience the Holy Ghost sends us the messages that tell us the will of God; but only through our community life with our fellow Christians do we develop the Christian mind, the mind of Christ, that is fitted to receive the messages without garbling.

THAT IS why baptism is called a "rebirth." It is the beginning of a new life in a new community which will teach us a dimension of life that we could not otherwise know.

RELIGION has been called "what a man does with his aloneness." This is a complete misstatement of the case. The Christian religion is a community, a society, a nation, a family to which a man belongs. But the kind of belonging that is meant — and here is where we come back to the other definition — is the kind that is not merely assumed as a cloak but is bred into the bone, the kind that remains an indelible stamp upon the character even when a man is alone.

CHURCH EVERY SUNDAY, fasting on Friday — these, and other disciplinary rules of the Church, are not great issues of life and death. Yet, when my 10-year-old manages to be standing up when the Star-Spangled Banner comes over the television set, I recognize that the keeping of small rules is a positive act of devotion that is worthy of respect; and, if of respect, why not of imitation? Keeping the little rules is an acknowledgement of our debt to the Church, our gratitude for the 21-inch conscience that gives us a clearer and more satisfying view of God's moral grandeur.

THE HARDEST thing for a good Christian to accept about conscience is not, perhaps, the correction of his own insight by the Christian community, but the absolute autonomy of the conscience of his neighbor. We cannot compel another, not even our own child, to believe that right is what we say is right. We cannot force anyone to believe as the Church believes. We can advocate and plead. If necessary, we can take measures to defend ourselves from such aberrations as the collecting activities of the conscientious headhunter. But fundamentally we can demand no more of our neighbor than that he do right as God gives him to see the right.

IN OUR oddly disjointed and topsyturvy society, there are many people who have a stronger belief in conscience than in the Christian religion or even in God Himself. To such, the existence of conscience is a powerful testimony to the existence of God. If human minds gravitate about an invisible moral center, not themselves, yet exerting an unchanging pull upon them, the existence of that moral center is fairly well proved.

ASTRONOMERS knew that Sirius was revolving about a dark star long before more powerful telescopes were able to spot it glowing dimly. Gravity is better proof of the existence of matter than seeing it. And God's moral gravity is a better proof of His existence than a vision.

Peter Day



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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Priority by the Dozen

I WRITE to thank THE LIVING CHURCH RELIEF FUND for the draft for \$587.50 contributed by the readers of THE LIVING CHURCH "for Bishop Cooper and Korea." It is not possible to express the gratitude of myself and the Korean Church for the very great generosity, which has thus given nearly \$1,500 to help us at this time of great need, and also of great opportunity.

Since my return in the middle of November, we have been studying the situation, and considering some dozen projects, all important, but needing to be put into some order of priority, and ranging through a theological college, restoration of two destroyed churches, hostels for boys and girls, orphanages, printing press, women's training school, etc. The assistance of your contributions will prove of the greatest help toward the carrying out of some of these pressing objectives.

✠ CECIL,

Bishop in Korea.

Seoul, Korea

Ratio of Churchpeople to Americans

YOUR editorial [L. C., January 10th] continues a fallacy that has lately become very widespread in magazines and diocesan journals of our Church.

A perfunctory analysis of the statistics of our Church as given in the *Episcopal Church Annual* certainly gives the impression that we Episcopalians are at an all time high. Numerically we are, but the ratio of communicants to the population of the U.S. has been falling, as shown in another table of the *Episcopal Church Annual*. The decade 1940-50 showed, for the first time in the history of our Church, a loss rather than gain. It was relatively small, but the 1950-53 statistics already indicate a much bigger proportionate loss likely in this decade.

Emphasis on our increase and growth only leads to false optimism and complacency. The plain fact is that in the present increase of our population the Episcopal Church is, far from gaining, not even holding its own.

ALEXANDER SEABROOK.

Cambridge, Mass.

Editor's Comment:

Our correspondent, with many leading students of Church statistics, has been misled by the Church's regrettable practice of regarding the classification of "communicants" as containing all real Church members, and then comparing this figure (consisting mostly of adults) with population figures which include children. In the baptized-but-not-communicant category there were 642,539 Churchpeople in 1940, and 931,418 in 1950. This substantial change in the composition of the Church resulted in a change in the ratio of Church members to population from one in 65.477 in 1940 to one in 62.337

in 1950. While the communicant ratio was declining by 1.651, the Church member ratio was increasing by 3.11. Everybody feel better now?

Our correspondent is correct in saying that the relative decline in communicants may be expected to continue for a while longer, since today's confirmation classes consist of pre-war children. By 1957, however, we can state with the assurance of an astronomer predicting an eclipse, the communicant ratio will be going upward by leaps and bounds.

On the Way Home, Crying

DURING recent issues, you have devoted much space to the problem of the military chaplain, contact between the Episcopal chaplain and his bishop, and contact between Episcopal servicemen and their home parish. It is a well known fact that, even on the larger military post, it is difficult to find an adequate Episcopal program, and this is not entirely due to the lack of Episcopal chaplains. I have been fortunate enough to be a chaplain assistant during my two-year stay in the Army, and invariably I have seen the attitude taken, both by commanders, and by non-Episcopal chaplains, that members of our Church are served adequately by the General Protestant program, and this attitude is fostered by many Episcopalians who either through ignorance, or through fear of being called "stuffy," fail to express their desire and need for the Church's ministrations. I am at present serving in command where one chaplain even refused to allow public announcement of service at the local Church of England Cathedral, and who has no Episcopal clergy on his staff!

This lack hits particularly hard at service families. I have yet to see a post where provision is made for Confirmation instruction, or any of the other normal things which come to be taken for granted in civilian parishes, with the result that the children of these service people grow up with little or no instruction other than the vague, necessarily inexplicit teaching of the General Protestant Sunday School. Just recently, one nine-year-old whose parents went to great trouble to attend Christmas Communion, was so upset by her lack of familiarity with the Eucharist that she cried all the way home!

There is of course a tremendous lack of Episcopal clergy in the military. In fact on the six posts which I have been assigned, I have seen only one. This lack is so great, that I am afraid it can never be filled. What then is to be done?

In the past, when a small number of clergy have had to serve small, but scattered congregations, use has been made of lay-readers and teachers, with occasional visits from clergymen to administer the Sacraments. I feel that such a program would be effective in the Armed Forces. Although use of lay-readers is admittedly a stop-gap, the gap does exist, and need

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stopping! The problem comes in licensing men to perform this service. Who licenses them, and under what bishop and clergyman would they serve?

Until this question is answered more adequately, I would like to relate some of my experiences along this line. Perhaps some other interested servicemen would like to start a similar program.

I am a licensed lay-reader, and hold services both on the post and in a nearby civilian community. I teach in the General Protestant Sunday School, and am starting an Episcopal Sunday School class in addition to this. The response has been gratifying, and although it has meant some additional work, it has been well worth it. A list of the Episcopalian personnel can usually be obtained from the chaplain, and a letter to each of these in addition to announcements in the bulletins has been found effective in organizing such a program. Civilian clergy can be especially helpful by maintaining contact with their parishioners in the service, and urging their participation in such a program. That there is a great need for such service is illustrated by the fact that I hold more services than the chaplain whom I serve.

I would like to see the appointment of a bishop who could license lay-readers at isolated posts, where no local diocesan licensing is possible. The need exists — the gap is large. We must fill it!

Because some of this might be construed as criticism of the Armed Forces, I must ask that, should you decide to print this, my name and address be omitted. . . .

A READER.

Editor's Comment:

For obvious reasons, we accede to our correspondent's request that his name be not published, although this is a departure from our general rule.

Information Wanted

IN our church are two candle sticks which were given by The Society of St. Charles, K and M — the date, 1914. Anyone having any information about such a society, please write in detail to Mrs. Charles Day, c/o St. Mary's Church, North East, Md.

(Rev.) EDWIN M. FISHER,

Rector, St. Mary Anne's Church.
North East, Md.

By This Sign

ANY comment on Bishop Hobson's apology before the House of Bishops concerning the mixed Presbyterian-Episcopal congregations in his diocese must depend solely on what is printed in the Church press and this does not claim to be a full report of the matter. But, given what we have thus been permitted to learn of his defense of admitting baptized but unconfirmed persons to Holy Communion as a normal procedure in two of his parishes — which procedure he evidently hopes to see extended throughout the Church at large — the justification of this practice is merely a sentimental and thoroughly ad hominem appeal to the opinions and practice of the late Bishop Lawrence. Surely this is not intended to be taken as a serious reason for accepting unconfirmed baptized

persons into full communicant privileges. From past and present practice, Anglican and Roman, many such cases might be cited, but always the question remains: why? If Bishop Lawrence gave and approved the giving of Holy Communion to those who were not confirmed but whom he required to have been baptized, this must have been done for what he considered good religious and theological reasons — not because other clergymen were already doing it.

Baptism is the prior part of Christian initiation and is completed by the gift of the Holy Spirit in the laying on of hands by the bishop; both parts were, in the primitive Church, joined in a single continuous ceremony. Following such initiation the new Christian is fed with the Eucharistic Body and Blood of Christ. Bishop Hobson is willing to give the Holy



Communion to those who have only begun to be initiated and his only defense is a passing reference to an utterance of Lambeth which he does not trouble to quote. Nevertheless, he does make a definite sacramental stipulation in his experimental program with the Presbyterians which omits Confirmation — a rite closely connected in his own Church with the reception of the two sacraments he believes "generally necessary to salvation" and which is the modern counterpart of the latter half of the ceremony of Christian initiation in the primitive Church.

Any appeal to rubrics as to laws leads to legalistic and involved debate. But it would be well to remember the theological and religious implications of the rubrics at the end of the services of Baptism and Confirmation (Prayer Book, pp. 281, 299). These rubrics put into practice that order or sequence which the primitive Church observed when making her converts Christians and communicants. Bishop Hobson wishes a prompt and practical approach to intercommunion with the Presbyterians in his diocese and in order to do this requires that they be baptized. Is this because their own Church requires it, or because the Episcopal Church requires it — in this case the Episcopal Church as represented by himself, the chief pastor of the Episcopal Church in that region? Or is there any other reason, perhaps more authoritative?

Meanwhile he prays, in the presence of his own flock, for those who are becoming communicants by a definite act in which he is necessarily and in person concerned: "We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favor and goodness toward them. . . ." Is there here a bless-

ing which Presbyterians are to be denied, even though they are baptized?

(Rev.) ELWOOD C. BOGGESS,

Chairman of the Doctrine Committee,
American Church Union.

Mendham, N. J.

From the Dreadful Buildings

THIS is . . . a greeting for you and all THE LIVING CHURCH staff, our uncles and aunts, and comes from the boys and myself.

We wish you all . . . every blessing in 1954.

We wish we could show our gratitude to you for all you have done and are doing; but having asked for God's blessing for you, there is nothing worthwhile left. . . .

All goes well here, so we are sure many prayers are being said for us. And we hope that in 1954 we shall be able to move the boarding school from the present rather dreadful buildings, to the new plant — all depending on government permission, which is difficult to get.

(Very Rev.) FRANCIS BOATWRIGHT,

Dean, Cathedral of St. Augustine,
Archdeacon of Lebombo.

Maciene, Moçambique, P. E. A.

Fisherman and Farmers

I RECEIVED in the mail two days ago a check from you for \$30. This gift, as well as all the others we have received from THE LIVING CHURCH RELIEF FUND, is greatly appreciated. . . .

This money will go for St. Luke's which, right at this moment, exists only on paper. A young missionary whom the Japanese Church has sent to Okinawa, the Rev. Luke Kimoto, is going to the Island of Yagagi to be pastor of our leper Christians. He will live in a village just outside the colony. It is there that he will start the mission of St. Luke's for the fishermen and farmers of the village. Thus, he will really have two tasks, one with the lepers and the other as evangelist, starting a new work.

The National Church has given \$3500 and the gift from THE LIVING CHURCH readers will supplement that. . . .

(Rev.) WILLIAM C. HEFFNER,

Okinawa Mission.

Napa, Okinawa

Revised Psalter

IN England the Report (1951), *Music in Church*, the *Broadcast Psalter*, and other publications keep in mind the need for the psalter revision. I would be very grateful if those clergymen, choirmasters, teachers, and other persons interested in a revised psalter, pointed for chanting and based on the Revised Standard Version, 1952, would write and inform me. Would they please state whether Plainsong, or Anglican Chant, or both systems interest them. If any head of a school or religious community, or other person would consider putting such psalter into experimental use, e.g., for the Introit Psalm, that offer would be welcome.

(Rev.) HUGH CASSON, M.A.,

Minister of District,
Saint Chad's House.

Leicester, England

EPISCOPATE

Face and Hand Cuts

Bishop Washburn of Newark and Mrs. Washburn suffered minor injuries on New Year's Day when an automobile collided with the Bishop's car in front of their home in Orange, N. J.

Bishop Washburn was treated at his home for face and hand cuts, caused by the broken windshield, and was able to return to his office in less than a week. The identity of the other driver is unknown.

After Supper, a New Diocesan

The climax of a day's activities at Calvary Cathedral, Sioux Falls, S. D., was the installation of the Rt. Rev. Conrad H. Gesner as new bishop of the missionary district of South Dakota. Bishop Roberts, whose retirement became effective at the service, officiated. Nearly 400 people filed into the cathedral, after many of them had gathered earlier for a potluck supper, to witness the proceedings.

Major participants included a number of clergy of the diocese and the Very Rev. Paul Roberts, dean of the St. John's Cathedral, Denver, Colo., and brother of the Bishop, who preached.

Bishop Gesner, who is 52 years old and has three daughters, was consecrated coadjutor of South Dakota in 1945. He is a trustee of Seabury Western Theological Seminary, president of the Province of the Northwest, and has taken an active interest in the work of the South Dakota Council of Churches.

On the Job

The Presiding Bishop has fixed March 24th as the effective date for the retirement of Bishop Phillips of Southwestern Virginia.

The Bishop reached canonical retirement age, 72, on January 16th. He is able to stay on the job, however, under Canon 43, Section 7 (a) which allows a bishop's retirement to be made effective at any time within three months thereafter.

No date has been set as yet for the consecration of the Rev. William H. Marmion, who has been elected to succeed Bishop Phillips.

Rescue in the Yukon Flats

Being frequently called upon to assist in searching for and rescuing missing pilots is part of the job of Bishop Gordon of Alaska. As a member of the C.A.P., Bishop Gordon often drops administrative duties to engage in such emergency flights.

On January 6th, while on such a flight, the Bishop located a downed pilot in the frozen swamp terrain of the Yukon Flats near the Arctic Circle.

The Bishop, flying the "Blue Box" (the Cessna 170 presented to him by the Woman's Auxiliary) rescued the pilot who was unharmed and flew him to Fairbanks.

ANGLICAN CONGRESS

The Trip to Minneapolis

One-fourth of the \$100,000 goal to aid delegates coming from distant dioceses to the Anglican Congress, to be held in Minneapolis, Minn., August 4th

through 13th, still remains to be raised. Bishop Gray of Connecticut, chairman of the Committee on Arrangements for the Congress, has announced.

To date \$75,000 has been either pledged or contributed by dioceses and parishes in response to an appeal made last fall for funds to help defray the traveling expenses of the delegates.

"Virtually every one of the 325 dioceses of the Anglican Communion would have full representation in Minneapolis if it were not for the high cost of travel and the limited funds at their disposal," said Bishop Gray. "It is of the greatest importance to the whole Anglican Communion that as many dioceses as possible be given a chance to send delegates so that the Congress can effectively speak for the whole Communion, and not just a part of it. We still urgently need at least \$25,000," he said.

Up to January 7th these dioceses have pledged or contributed to the fund, or were giving direct travel assistance to certain delegations:



THE ANGLICAN COMMUNION
Invitations . . .

TUNING IN: †Epiphany season commemorates significant occasions on which our Lord's divine power was revealed to men. The feast itself (January 6th) celebrates the leading of the Wise Men by a star. The first Sunday, the finding of the

Child Jesus in His Father's house (the Temple). The second Sunday, His baptism in the Jordan. The third Sunday commemorates the "beginning of miracles," in St. John's reckoning — the changing of the water into wine at a marriage.

Alabama, Arizona, Atlanta, Bethlehem, California, Central New York, Chicago, Colorado, Connecticut, Delaware, Easton, East Carolina, Eastern Oregon, Eau Claire, Erie, Fond du Lac, Harrisburg, Idaho, Indianapolis, Iowa, Kansas, Lexington.

Long Island, Los Angeles, Maine, Maryland, Massachusetts, Michigan, Milwaukee, Montana, Nevada, New Hampshire, New Jersey, New York, Newark, North Dakota, North Texas, Northern Michigan, Ohio, Oklahoma, Olympia, Pennsylvania, Pittsburgh.

Quincy, Rhode Island, Rochester, Salina, San Joaquin, South Carolina, South Dakota, South Florida, Southern Ohio, Southwestern Virginia, Spokane, Springfield, Tennessee, Upper South Carolina, Vermont, Virginia, Washington, West Virginia, Western Massachusetts, Western New York, Wyoming.

Certain other dioceses have given notice that they expect to take action at meetings of their diocesan conventions or executive councils early this year.

ARMED FORCES

Oak Leaf Cluster

By distinguishing himself as chaplain, through meritorious service in connection with military operations against an enemy, Chaplain (Major) James A. Mayo, in Episcopal Church chaplain in the

United States Air Force, 931st Engineer Aviation Group, has been awarded his first Oak Leaf Cluster to the Bronze Star Medal.

The period of service for which the cluster was awarded covers the period from March 10th to July 27th, 1953.

VESTRIES

Half and Half

What to do with vestries is an often asked question. St. Paul's Cathedral, Detroit, holds its business discussion to a minimum, usually not more than one half of the meeting time. The vestry begins their meeting with intercession, led mostly by vestrymen themselves, and devotes the second half of the meeting to business. The emphasis on the spiritual leadership of the vestry cuts down the time needed to transact business effectively.

MINISTRY

Dr. I. Q.'s Dream

The Rev. James W. McClain, who gave up his popular "Dr. I. Q." radio quiz show in 1946 to become an Episcopal Church priest, has, with the permission of Bishop Clough of Springfield, resigned as rector of St. Paul's Church,

Alton, Ill., to devote his full attention to promote a dairy ranch for underprivileged boys of all Communions.

A long-time dream of Fr. McClain, the ranch became a financial reality through his appearance on Ralph Edwards popular television show "This is Your Life." On that show Fr. McClain



MR. EDWARDS AND FR. MCCLAIN
A pretext and a ranch.

mentioned his hope of establishing such a ranch and asked the people of America to contribute. His money appeal brought in over \$20,000. Later, when the show was re-televized in the midwest as a summer program, listeners again sent in thousands of dollars.

As is the custom on "This Is Your Life," Fr. McClain did not know he was to be the subject of the show—the pretext being that he was to give the Thanksgiving invocation.

The ranch has been incorporated under the title Three Cross Ranch, Inc., in the state of Texas, although the final decision as to the location of the project has not been decided.

Plans are to settle on the location in time for the formal opening in September. Meanwhile Fr. McClain will act as publicity and promotion director for the 23-man board of directors, making his headquarters in Louisville, Ky.

Fr. McClain and the board of directors are convinced that once the Ranch is established on an operating basis it will pay for itself, affording the boys not only an education but a profit for their work.

Fr. McClain's status will be that of a non-parochial priest of Springfield.



AROUND THE WORLD
... to 325 dioceses.

TUNING IN: Fr. McClain's securing his bishop's permission to undertake secular work is in accordance with Canon 63, which renders a presbyter failing to secure such permission liable to trial for violation of his ordination vows. Clergy in

secular work may continue their pension protection on such terms as are agreeable to the Church Pension Fund and their employers, but they are not covered by Social Security if they hold their position with the consent of their bishop.

Can Two Priests

Go to Church Together?

A TOPIC touched upon but seldom in Anglican circles, yet said to be "very alive" in the Roman Church, is discussed in an article in the January 1954 issue of the Roman Catholic *Worship**, which proposes a solution that would be singularly easy of adoption by Anglicans. The subject of the article is "sacramental concelebration," as it is there called, but we shall refer to it simply as concelebration.

Concelebration is the joint consecration of the Holy Eucharist by more than one priest. It was the norm in the early Church, when the Sunday Liturgy was offered up by the bishop, surrounded by his presbyters, who, by significant gesture if not by simultaneous vocal utterance, participated as co-celebrants in the consecration of the Holy Mysteries which they received in Communion.

Still practiced frequently by the Eastern Orthodox, especially on occasions when the bishop celebrates, concelebration has for many centuries dropped out in the West—except for its prescription in the Roman liturgy for ordinations and consecrations to the episcopate (when those just ordained join with the celebrant in the recitation of the Canon) and the somewhat exceptional Pontifical Maundy Thursday Mass at Lyons.

Very rarely does one hear of concelebration among Anglicans, and then usually with but little detailed information as to just what took place on the particular occasion. Its use was reported some years ago at a service in the Scottish Episcopal Church. More recently, in the London *Church Times*, there was a reference to the practice at an ordination in Lebombo. And the present coadjutor of Fond du Lac, Bishop Brady, was communicated at his own consecration, standing—apparently to regard him as a co-celebrant with his consecrator, who of course communicated himself in that position.

The article in *Worship*, recognizing concelebration as the norm in the ancient Church, as taking place frequently among the (Uniat) Orthodox, but as confined in the Roman Church almost exclusively to ordinations and episcopal consecrations, pleads for the authorization of its more general use. The writer has in mind, primarily, gatherings of the clergy for conferences, retreats, and the like, at which one of two

things now happens: either all but one of the presbyters present are deprived of the exercise of that priesthood which they share over and above the general priesthood of the laity, or else they must individually have recourse to so-called "private" Masses. Not only does this latter expedient involve considerable impracticality, but, even more seriously, it disrupts the corporateness of what is intended to be preëminently a corporate action. In plain English, under present day practice, be it Roman or Anglican, it is virtually impossible for two priests to go to Church together: one of them must subordinate himself to the role of deacon or layman.

The article in *Worship* proposes concelebration as a way out of this impasse. By the adoption of this practice, presbyters attending a Eucharist may, as priests, participate with the principal celebrant in the consecration of the Body and Blood of their Lord.

The article concludes that, on historical, theological, and practical grounds, concelebration need not involve verbal repetition by the concelebrating priests of the words of the Canon—that it need not be exactly as prescribed in the present Roman Ordinal. Indeed, as the article points out, it would require considerable practice for a great number of priests to recite the Canon in unison with a smoothness worthy of the dignity of the occasion—especially if at a Sung Mass they were to sing the Preface together.

ALL THAT is necessary for general concelebration, according to the article, is that the several priests, preferably in their Mass vestments, group themselves around the altar or near the celebrant and by expressive gesture (for example, stretching out their hands over the oblation) indicate their united will and intention to consecrate with the celebrant, and that they receive Communion, in both kinds, standing. Thus by vesture, gesture, and posture they would be demonstrating that they are doing something more than exercising that general priesthood which they share with the laity.

There is little, if anything, here that might not be adopted in Anglican practice. Indeed, some hold that concelebration is actually presupposed by one of our own rubrics in the Ordinal—and therefore in principle compatible with Anglican ethos. For the

**Worship*. A Review Devoted to the Liturgical Apostolate. Published by The Liturgical Press, Collegeville, Minn. Single copies 30 cents; yearly \$3.

ubric at the bottom of page 546 of the Prayer Book reads:

"When this [the presentation of the Bible] is done . . . the bishop shall go on in the service of the Communion, which all they who receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion."

Some think that this is strange language to use if no more is meant than receiving Communion as a body. They interpret the words "the service of the Communion, which all they who receive Orders shall take together" in terms of the modern expression "to make a service," meaning to be the officiant or celebrant. Whether or not the rubric was intended in this sense, the wording is at least patient of this meaning.

But ordinations and consecrations, while they are eminently appropriate occasions for concelebration, are perhaps not those on which the practice is most urgently needed. For in any case the newly ordained priests will very soon say their first Masses—perhaps the next day, almost certainly within a week. And the newly consecrated bishop will not only have plenty of opportunity, now as a chief priest, to minister at the altar, but will almost immediately be routed about in every direction, not only celebrating but confirming, ordaining, preaching, and doing all of those things that tend to cause grey hairs to grow under the miter and to wear out its wearer prematurely.

Perhaps the most urgent need for concelebration is on the part of those priests who do not have parish responsibilities and therefore, if they are to exercise their priesthood at all, have to beg the use of an altar. This includes not only clergy in various non-parochial positions, but retired clergy, and possibly disabled clergy, some of whom would none the less be capable of standing beside another priest and concelebrating with him. Many of the men in these categories no doubt find exercise for their priesthood in parishes that are undermanned or shorthanded. But there must also be many who do not. Concelebration would make them feel that they were functioning as priests, and not merely as laymen.

SUCH a need could be met by a form of concelebration so unobtrusive that it is hard to imagine any parish where it would be unacceptable. For every congregation is familiar, on occasion, with the sight of another priest in surplice and stole coming in with the celebrant, taking his place in the sanctuary (perhaps reading the Gospel), and assisting in the ministration of Holy Communion. All that would be necessary to turn this into concelebration would be for the assisting priest to take his stand on the footpace with the Celebrant during the Prayer of Consecration, make with him the appropriate gestures during the Prayer, and then receive Communion—standing, rather than kneeling, to indicate his joint participation with the Celebrant in offering up the Sacrifice. We

believe that this would have real teaching value to those who witnessed it.†

On the other hand, at clergy gatherings, at diocesan conventions, at the Solemn Maundy Thursday Eucharist, and perhaps some day at General Convention, concelebration might be carried out on a really grand scale. To see the bishop of a diocese in pontifical vestments, surrounded by his presbyters in their colored chasubles, with deacon (in this case a real one), subdeacon (layreader), servers, choir, and congregation all doing their parts would indeed be a demonstration of the Body of Christ in action. Some adjustments would be necessary for the specific act of co-consecrating: if the number of clergy were large, they might have to take their places in the choir, turning and facing the Celebrant to perform their significant gestures at the Offertory and Consecration. But they could receive Communion within the rails, standing; and they might retain that posture after returning to their places, to signify their oneness with the Celebrant in the ministration of the Sacrament to the people.

INDEED, concelebration on such a scale as this might be a powerful incentive toward greater unity within the household of faith. The jealousy and rivalry that clergy have been known to exhibit toward one another might be mitigated if they could at least go to Church together. The attitude of the clergy toward their bishop would be improved by joining with him in the highest exercise of their priesthood; and even the relation of the clergy and the laity would not be any the worse if all of them—bishop, presbyters, and people—were to get together in a form of the supreme act of worship which permits each, in his own proper rank, to take his part under the High Priest of our profession, Jesus Christ.

Concelebration, at present less in vogue among Anglicans than in other quarters, is so thoroughly in accord with Anglican principles that it is difficult to see how we have not at least considered it. It is primitive—if ever anything was; it emphasizes the corporateness of the Eucharistic action; if practiced more generally it would make private Masses unnecessary, or at least greatly reduce the need for them.

Here is a liturgical practice that is something more than ceremonial for ceremonial's sake. We think that concelebration ought to be tried out, at least on occasion; and, speaking editorially, we welcome the reaction, on this, not only of bishops, clergy, and liturgiologists, but of lay persons as well.

†The article in *Worship* stresses the necessity of co-celebrants making their Communion, and it would certainly be in accord with Anglican ethos to require this. The appropriate gestures might include the making of the crossings with the (chief) celebrant.

The article in *Worship* is deficient in making no provision for the concelebrating presbyters to take a priestly part in the Offertory. Where there is but one such presbyter, he might stand on the footpace and handle the paten and chalice on their way to and from the servers. Where there are several they might have to be content with ranging themselves around the altar and making the sign of the cross in the direction of the elements at the words "accept our [alms and] oblations."

Weak Spots in Priest-Making

*Should the cure of immortal
souls be taken as seriously
as the cure of mortal bodies?*

By the late Rev. William T. Townsend

CANON six of the Canons of General Convention reads in part:

"In every diocese or missionary district there shall be a board of examining chaplains, consisting of at least two learned presbyters, canonically resident within the said diocese or missionary district. . . . It shall be the duty of the board of examining chaplains, under the guidance and oversight of the bishop, to conduct the examinations of postulants and candidates¹ prescribed by these canons."

The subjects in which a candidate must be examined are carefully laid down in canon four.

In all these directions, given at length, there is no mention of how the candidate shall have received the instruction necessary to fit him for the examination. That seems to be no concern of the canons, which seek only to raise as effectual a barrier as possible to keep out of our ministry men insufficiently trained. Most candidates, at the time the canon was passed, were trained by private study under some scholarly clergyman. The seminary was ignored simply because few of the clergy were seminary men.

Thus the canons presuppose a situation quite the reverse of that which exists in most dioceses today, where it has become the exception to examine a man who has not had at least some seminary training. This situation, to be sure, is not confined to the ministry. The same condi-

tions exist in other learned professions; for instance, law and medicine, where the existence of state boards presupposes conditions as they were prior to the establishment of professional schools.

The first question to arise in most minds is whether it would not be better frankly to face the situation and abolish the examining chaplains altogether. I must confess that I have sometimes met an attitude, if not of resentment, at least of boredom, on the part of candidates, because, after having spent four years in arts and three more in a seminary, and after having passed creditable examinations in those institutions under men who are reputed scholars in the various subjects, they should still have to go to considerable trouble, often expense, to be reexamined in the same subjects by men long out of college, men who must appear to the candidates as inferior in scholarship to their former professors.

THE WEAKER SPOTS

At any rate, whatever the seminaries or the seminarians think about it, the present system is likely to continue, at least until the Church has established some control over the seminaries, most of which are at present private and unofficial in character. If it is not desir-

¹Reprinted with permission from the *Rhode Island Churchman* of January 1953.



ORDINATION*
Shepherd of Christ's flock.

able for the Church to control the seminaries — and most of them seem to think that control by the Church would be intolerable — then the control must be of the product of the seminaries; and if the whole Church will not take over this control and examine the candidates, then the individual units must do the job as best they can, criticism or no criticism.

It does seem that the time has come for a careful and complete study of our whole seminary system. I say this in all charity, for few are so conscious of the failings of our seminaries as the deans thereof. I have never been an iconoclast.² The last thing I should advocate would be a complete change of system. But one cannot examine seminary students year after year without a discovery of the weaker spots, and a hope that they may be strengthened.

As the situation stands at present the

*Ordination of the Rev. Marshall V. Minister by Bishop Bowen.

TUNING IN: ¶A postulant is a man in the first stage of study for the Sacred Ministry; ¶candidate is one who has reached the second stage. ¶Iconoclast, referring nowadays to anyone whose purpose is destructive, began as a technical religious

term. Meaning literally "one who breaks images," it was used originally for certain 8th century Christians who were opposed to the employment in worship of pictures or statues of our Lord, our Lady, and the saints.

seminaries and the various boards of examining chaplains are co-workers in a great task; namely, to see that no one not duly qualified is placed as a shepherd over Christ's flock. Working together, they might accomplish much toward genuine reform; working separately, or at loggerheads, they are likely to accomplish little.

YEOMAN WORK

Let nothing here said be construed as reflection on any particular man examined. It has been my great privilege at times to have joined in recommending to the standing committee men who have shown amazing ability; and it has been even a greater joy still to watch them later on, as they do yeoman work in the Master's service. But, taking as a whole the experience of a number of years, I have found three defects in training which crop up over and over again, and these I believe can and should be remedied:

1. In the first place most of the candidates are weakest in the very two subjects wherein one would naturally expect the most thorough training, English Bible and Dogmatic Theology.

Tennyson once asked Dr. Jowett, then Master of Baliol, to help him translate a passage in the Book of Job. Jowett had to confess that he could not read Hebrew. "What," exclaimed Tennyson, "you a priest of a great religion, and cannot read your own sacred books!" What would the poet have said of a man who did not even know the contents of those books in English?

Anyone who has read the *Life and Letters of Bishop Inglis*¹ must have been impressed with the learning, especially in the Bible itself, of the clergy in those pre-Revolution days.² Under discouraging and often almost impossible conditions, they set an example as leaders in scholarship. Bishop Inglis himself once wrote: "A thorough knowledge of the scriptures is the most essential qualification of a good divine." This statement could not be improved upon.

I am not sure that the lamentable ignorance of the contents of the Bible, so common among candidates, is wholly the fault of the seminaries. The Bible is a large book; and if it is to be so known that it has really become a part of one's life, it must be absorbed rather than studied. The failure of our Church schools to teach, as they once taught, the simple Bible story, the breakdown of the Christian home, where Bible reading was a daily exercise—these make it necessary for a man to try in three years to make up for lack of background in the previous twenty.

Yet, unless a candidate knows his

Bible as a stray dog knows the town, not the main streets only but all the bypaths and alleys, he is not fit to occupy a pulpit or plan a Church school program. If the Church does not teach the Bible no one else will. The priest must train his Church school teachers, and how can he do this if he himself is indifferently trained?

Again, we must recognize that ours is a Church with a definite creed. This creed must first be understood and then believed, not merely tolerated. It is distinctly a shock to find candidates who have finished their seminary courses and yet cannot answer simple questions from the Nicene creed. (This is no exaggeration.) How do such men expect to instruct candidates for Confirmation?

It is merely a truism to say that we are an historic Church with an historic creed. Today that creed is on the defensive. For that very reason, the one subject in which a man should be thoroughly trained is the one that deals with fundamentals. Even if a person wishes to reject the creed in whole or in part, he at least ought to do it intelligently. If one is to preach a purely humanitarian or social gospel, why belong to the Episcopal Church at all?

2. My second complaint is the general one made by all educators today, that students do not learn to think. When the principal part of a scholar's mental training consisted in a study of the classics, he did the bulk of his work



alone. In such circumstances he must grub or fail. He had to think in order to get anywhere. Nowadays two-thirds of his subjects are studied in lecture courses, where he listens, takes notes, and, with the help of some outside reading, with at least to satisfy the instructor that he has the facts, as imparted, accurately memorized.

All this requires very little thinking. The colleges are beginning to correct this condition by demanding a certain amount of original research, even in freshman courses; but judging by the candidates (and that is the way an examining chaplain has to judge), many of the seminaries must still be clinging to the old method. The result is that

men come up who look on examinations as the testing only of factual knowledge. Some go so far as to write with one eye on the examiner, trying to modify their churchmanship to suit the situation.

3. The third fault is, I believe, even more basic. We try to teach too much. Every one in the Church who has a pet subject wants it taught in the seminaries. Read the letters and articles in the Church press and you will find almost everything under the sun suggested for the training of the future clergyman. He must be taught social service, mental hygiene, rural work, in fact everything he is likely, or unlikely, to meet in the course of a long ministry.

The pertinent question is not the desirability of any particular subject, because each is important in its place; but the possibility of doing all this in three years, and still grounding men thoroughly in fundamentals. Are we not confusing education and training? Training ought largely to be given after ordination by what in medicine is called internship, and should never be confused with the basic education for a profession. We have all but discarded the internship (the diaconate), and are vainly trying to make up for the defect by crowding everything into the seminary course.

Our seminaries should be graduate schools, but they are not. The standards should be as high, yes higher, than in the graduate schools of, say, medicine; just because the cure of souls is even more important than the cure of bodies. Every course should be of the same standard as a course in one of the best graduate schools in the country; and to that end there should be no more courses given than can adequately be covered.

Following the lead of our best graduate schools this would reduce the curriculum to a few basic subjects, and in every subject a man would be required to do some original work. An examiner once said to me: "Our great mistake is that we are treating these men as if they had done three years' graduate work." But surely that is just what we have the right to expect.

However, in any work of national reform, I see little hope that the diocesan boards of examining chaplains can be of much help. To tell the truth, under the present set-up they tend more in the other direction. Their influence on the whole is rather toward a lower than a higher standard. This was abundantly demonstrated at the last General Convention, when the two memorials presented by the convention of the diocese of Rhode Island, in the interests of uniformly higher standards, received such a cold reception.

(Continued on page 18)

¹UNING IN: ¶Bishop Inglis, here referred to, is Charles Inglis, Bishop of Nova Scotia 1787-1816 and first bishop in the Canadian episcopate (not to be confused with John Inglis, who occupied the same see, 1825-1851). ¶Even in post-

Revolution days the learning of the clergy, in certain respects, seems to have been prodigious. First Canon of the American Church on the subject required that a candidate, unless dispensed, "give an account of his faith in the Latin tongue."

*The hatred, lust, and
envy of our own hearts
are what ought to
terrify us. Yet the
dangers that come
from outside are*

The Things We Fear

By Christine Fleming Heffner

WE fear — and fail to fear — the wrong things. In our pride, we fear all power that comes to us from outside ourselves. There is always the feeling that where our own will is required, where we still have power to “do something about it,” where the threat depends upon our consent, we are safe. Yet it is the very opposite that is true.

We fear pain until we find a drug to relieve it — yet the pain can never harm us as the drug, with our consent, can. We fear strange men and animals unless we have a weapon in our hands. Yet it is but our own use of the weapon that can make murderers or tyrants out of us.

We fear earthquakes and storms and floods and volcanic eruptions. We fear war — massive, impersonal, bomb-scale war. But all the time it is not these things we should fear, for ourselves or those we love. The ravages of total war ought not to terrify us nearly as much as the ravages of hate in our hearts. Epidemic disease should not fill us with fear to touch and to eat and to congregate; but the filthy touch of lust, that we well should flee, we seek by millions in print and picture,



SLOTH



GLUTTONY



ENVY



COVETOUSNESS



PRIDE



ANGER

in sung word and spoken jest. The terror of tornado, the majesty of flood, should not arouse in us the dread we hold for them, while the destroying torrent of pride, we casually toss about our shoulders like a cloak, we hug to our bosoms like a friend.

Loss we fear to the point of frenzy, grabbing and planning and storing against its threat, while all the while it is covetousness, greed, that threatens us more surely.

And the final dread we mask in false casualness, in hushed whispers, the fear of death, runs a clammy draft through all our windows on reality. We turn our backs on this certain fact that is no enemy but only a guide, and embrace with ease and enjoyment the presence of the real danger we call sloth.

There are no true, no ultimate, dangers in the powers over which we have no control. The only powers which can really harm us are those very powers which must first obtain our consent.

The “pestilence that walketh in darkness” and the “sickness that destroyeth in the noonday”¹ are circumscribed in their power to harm us.

of the Incarnation, they include all dangers that threaten eventually to cast soul and body into hell. The Psalm has for centuries formed a part of the evening office of Compline, said daily by monastics.

TUNING IN: ¶The pestilence that walketh in darkness and the sickness that destroyeth in the noon day are from Psalm 91:6. (For their original meaning see any good commentary.) To the Christian, interpreting them in the light

By our fall we lost the vision to see truth, to behold danger for danger, evil for evil; strength for strength.

So long as we hold pride in both hands we shall nourish fear in our hearts. Only when we say to self the “no” that is humility, the humility necessary to ask God’s help, can we cast out fear with pride and rest serene in an overwhelming world.

Only when we say to malice the “no” that admits charity, shall we drive out the fear of men, even men’s war-making.

Only when we say “no” to lust shall we be free to enjoy and use our appetites and emotions as the tools God made them and not ends in themselves.

Only the “no” to sloth that rings “yes” to obedience and duty and discipline and labor can lift us above the reach of uneasy guilt and unreasoning terror.

Only “no” to covetousness leaves the heart free for the spiritual riches that liberate the soul from dependence on the world.

Only the “no” to evil that besieges the heart is the “yes” to God that is true safety, and only that primary “yes” enables us firmly to say “no” to those things which may hurt us.

But we go about our lives wasting the healthy warning of fear on that which has no lasting power to harm us, and hailing as sweet and desirable those true dangers from which our God came to save us, and from which He alone can save us.

For not even the atomic — or the hydrogen — bomb has sufficient power really to destroy us; but the explosive power of the evil we permit to dwell in our own hearts, that alone has the power to destroy, to disintegrate, to annihilate us forever.



LUST

SEMINARIES

Clergyless Congregations

Theological Education Sunday is the day the Church has set aside for the giving of special support and encouragement to its dozen seminaries.* On this day Churchpeople are asked to make special offerings of money for seminaries and to back up their dollars with prayers. Many clergy preach appropriate sermons, and if a parish priest wishes, the offering from his congregation may be designated for the seminary of which he is an alumnus.

This year Theological Education Sunday falls on January 24th, in the middle of the first phase of the national Church financial campaign, Builders for Christ. That phase is devoted to familiarizing Churchpeople with some of the most urgent needs of seminaries [L. C., January 3d].

"On the whole, our seminaries are expanding in a most encouraging way and we are therefore making some progress toward filling up the deficit in our clergy list," says Bishop Nash of Massachusetts, chairman of the executive committee of the Church's Joint Commis-

At least 766 parishes and missions are without clergymen.

sion on Theological Education. Although the seminaries are making physical progress [see below] through their own efforts and with the help of gifts, many of their needs are large and serious.

Seminary enrollments have gone up steadily within recent years until 1953 when there was a slight drop off in some. Total number of students in seminaries in 1950 was 1003 as compared with 508 in 1940 and 495 in 1925.

Although the seminaries continue to turn out more and more clergymen (there were 403 ordinations to the diaconate and 367 to the priesthood reported in 1953 — the largest number ever) there is still a clergy shortage. Even though ordinations have increased, the ratio of clergy to communicants has de-

*Berkeley, New Haven, Conn.; Bexley, Gamier, Ohio; Church Divinity School of the Pacific, Berkeley, Calif.; Philadelphia, Philadelphia, Pa.; Episcopal Theological School, Cambridge, Mass.; Kentucky, Lexington (not included in Builders for Christ Campaign); Southwest, Austin, Texas; General, New York City; Nashotah, Nashotah, Wis.; Virginia, Alexandria; Sewanee, Sewanee, Tenn.; Seabury-Western, Evanston, Ill.

TUNING IN: ¶The number 12 includes only seminaries in continental U.S. There are a few seminaries in the mission field outside of the U.S. — in Brazil, Haiti, Liberia, and the Philippine Islands. ¶Theological Education Sunday is a com-



Kranzton Studio

SEABURY-WESTERN TOWER
Also, a prefab for the carillonneur.

creased: in 1925 it was one clergyman to 205 communicants; in 1940 it was one to 273; and by 1950, one to 298.

The number of candidates for Holy Orders (those students who have completed approximately one year's work in seminary) recorded in 1953 went up 11.54% over 1952, from 589 to 657. But the number of postulants (men who have been given preliminary recognition by their bishops as preparing for the ministry) decreased slightly — from 1246 to 1204.

The number of clergy reported in 1953 was 7999, and the number of parishes and missions, 7233. This leaves at least 766 parishes and missions without

their own clergyman. Actually the number of clergy-less and understaffed congregations is much greater, because many of the 7999 priests and deacons are engaged in other important branches of the ministry — teaching, writing, social work, etc. Others, are, for reasons of age or ill health, not active.

New parishes and missions are in various stages of development — from the dream in the mind of the layman who has to drive 20 miles to the nearest Episcopal church to the stone and stained glass of the little mission that is going to be dedicated next Sunday.

An army of clergy is needed to man these new forts of the Faith as well as the older leaderless strongholds. That mighty army will have to run into the hundreds. A dozen seminaries — the centers, where, for the most part, this army will have to materialize — are already straining under their present load. Books wear out, and buildings run down. Teachers have to be paid. Every student (every potential priest) needs a bed, and a desk, and about seven square feet of classroom space. Average cost of educating one seminarian for one year in 1950 was \$1,388.33. Average amount of that paid by the student (potential priest) was \$462.

With Trumpets and Tympani

A 35 bell carillon, given in memory of the late Laurance Hearne Armour by his wife, Lacy Withers Armour, and son, L. H. Armour, Jr., was dedicated Sunday, January 10th, at Seabury-Western Theological Seminary.

Accompanied by organ, three trumpets and tympani, the seminary choir under the direction of Thomas Matthews, sang

Tomorrow's Clergy

THEOLOGICAL Education is of vital importance to the Church, for nothing is more significant than the quality of the clergy. It is they who, through administration of the sacraments, teaching, preaching, and pastoral ministration, touch the lives of the men, women, boys and girls who make up our congregations. Therefore the training of the theological students, the clergy of tomorrow, must be of deep concern to every one.

The Third Sunday after the Epiph-

any, the Sunday nearest to the Feast of the Conversion of St. Paul, January 24, 1954, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries. I commend this great cause to the generous and intelligent support of all our Churchpeople.

Wm. K. Shumel

paratively recent observance, and no prayers for theological education are found in the Prayer Book. But the prayer For Schools, Colleges, and Universities, p. 42, could be adapted by inserting "seminaries" before "universities."

the service of dedication which included John Cook's "Te Deum Laudamus,"[¶] Sir Charles V. Stanford's setting of Psalm 150 and the Old Hundredth as arranged by Ralph Vaughn Williams for the coronation of Elizabeth II.

The gift was accepted for the seminary by Bishop Keeler of Minnesota, president of the board of trustees of the seminary.

After the service Wendell Wescott, carillonneur at Michigan State college, East Lansing, Mich., played a half-hour concert on the new carillon.

The bells were cast in Holland by Petit and Fritsen, bell founders since 1660. They range in size from a low A bell weighing 1100 pounds to a high A bell weighing 23 pounds.

Installation of the 35-bell carillon required extensive remodeling of the chapel tower, which was formerly occupied by a nine-bell set of chimes given by Mrs. R. Floyd Clinch. A low G bell from the Clinch set remains in the tower for tolling purposes.

The full carillon is operated from a

clavier installed in the bell tower, while the Clinch set had been operated solely from an electric chiming device in the sacristy. Twelve bells of the Armour carillon are now connected to this chimer so that they may be played from the sacristy as well as from the tower clavier.

The Armour gift also includes a practice clavier, a steel staircase to facilitate access, and a prefabricated enclosure for the clavier and carillonneur.

Above Average

The University of the South closed 1953 with a gift-income well above its average of recent years, according to Bishop Juhan of Florida, chairman of the Sewanee Centennial Fund. Contributions totaling \$716,625 were received during the year just closed, a figure 32% higher than the average annual gift record for the preceding six years. Sewanee seminary is part of the University.

The Guerry Memorial Campaign, which began in January 1947 and closed in December 1952, brought to Sewanee

slightly over \$3,250,000, the largest amount ever raised by the institution in a similar period, and an average of \$542,000 per year.

Part of Sewanee's development campaign is the recently constructed, \$35,000 deanery [see cut], now occupied by the Rev. Dr. Wilford O. Cross and his family. The present dean of the seminary is Bishop Dandridge, retired, of Tennessee; Dr. Cross is new professor of religion and ethics.

And the outlook for the future was favorable.

"The present substantial increase in rate of giving by our friends is enough to forecast complete attainment of our goals," Bishop Juhan said.

The Sewanee Centennial Fund was opened on January 1, 1953, and is now in the "advance gifts" stage, with general solicitation to come later. A total of \$2,800,000 is being sought by June 1957, when the university will celebrate the hundredth anniversary of the first meeting of its board of trustees.

A gift of \$71,580 from Mrs. Alfred



ARMOUR CARILLON
At low A, 1100 pounds.

Evanston Photographic Service

TUNING IN: ¶Te Deum Laudamus (lit., "We praise Thee as God," rather than "We praise Thee, O God"), traditionally attributed to St. Augustine and St. Ambrose, is now thought to have been written by the fourth-century Niceta, Bishop of

Ramesiana in Dacia. As he wrote it, the hymn ended with the triumphal conclusion, "Make them to be numbered (or 'rewarded') with thy Saints, in glory everlasting" (P.B., top of p. 11), the rest being versicles that became attached to it.

duPont of Wilmington, Del., and Jacksonville, Fla., closed the year's fundraising effort at the University.

Mrs. duPont sent the year-end con-



SEWANEE'S NEW DEANERY*
The forecast was favorable.

tribution with a note asking that it be added to the university's permanent endowment fund and hoping that its income could be used to raise faculty salaries.

Million in Securities

John D. Rockefeller Jr. recently gave \$1,000,000 in securities toward revitalizing the Divinity School of Harvard University.†

In making the gift, Mr. Rockefeller wrote to Harvard's President, Churchman Nathan M. Pusey:

"Your profound belief in the underlying importance of the spiritual life promises to have far-reaching influence on education in this country. That one of your first concerns . . . is the development of a strong and effective Divinity School further emphasizes the strength of your belief."

Mr. Rockefeller's gift brings to more than \$2,000,000 the funds subscribed toward a goal of \$5,000,000 for creating "an important center of religious learning" in the University.

In accepting the gift Dr. Pusey commented:

"Mr. Rockefeller's aid and encouragement make us more determined than ever to go forward here at Harvard with the effort to strengthen the influence of religion in education and in the life of our nation."

*When the picture was taken, about six inches of snow had just whitened the mountain on which Sewanee is located.

†Harvard Divinity School is not an Episcopal Church Seminary.

PUERTO RICO — Instead of the expected eight or ten, 28 young men interested in the ministry as a vocation recently attended a special career conference held at Quinta Tranquila, Puerto Rico, high in the mountains.

Plans for the conference were laid last August when Bishop Swift of Puerto Rico announced that in Advent he would hold a conference for young men of the diocese who were interested in the ministry as a vocation. The Bishop expected some eight or ten and prepared accordingly but by the end of registration, 28 had applied for admission. When all 28 attended, folding cots and cooking equipment were hastily purchased to augment the Quinta facilities.

The conference included a morning of group meetings and a question box. Later, after each young man had filled out a detailed questionnaire, each was given a special consultation.

OHIO—A pastoral counselling school that will seek to train ministers to calm the fears of people, in and out of hospitals, will open in Cleveland, Ohio, on June 21st.

Held under the auspices of the diocese of Ohio, the school will recruit its students largely from Bexley Hall, theological division of Kenyon College, and from the Oberlin Graduate School of Theology.

Field training will be carried on in mental hospitals in and around Cleveland. Subjects to be covered include: Group dynamics or ways of getting along with people of varied viewpoints; classification of mental diseases; development of the minister's own personality; and coöperation with social agencies.

Classes will be operated on an inter-church basis and credits will be given for work completed.

Bishop Burroughs of Ohio said there was great need for the school because of the prevalence of nervous ailments among all classes of people.

"The pastor," he said, "must be more than a Bible totting parson. He must be able to recognize the problems of people in his care and help to correct them."

"This won't mean that he'll be an expert psychologist. It will mean that he'll have a deeper understanding of people who seem to have lost their bearings, and it should make him a more useful clergyman."

The bishop added that the course should prove helpful in all branches of pastoral counselling including hospital visitation and settling family problems that often lead to the divorce court.

Decision to launch the school was announced by Bishop Burroughs after naming the Rev. Ira M. Crowther, Jr., rector of St. Mark's church, to the diocesan chaplaincy staff. Mr. Crowther will

serve as assistant to the Rev. David Lœgler, institutional chaplain of the diocese.

The two chaplains will head the faculty of the new school which will include staff members of local mental institutions. [RNS]

MILWAUKEE — Services of thanksgiving were offered by St. John's Church, Portage, Wis., in commemoration of their 100th anniversary, November 15th. The rector, the Rev. Charles A. Abele, assisted by the former rector, the Rev. Daniel Corrigan, now rector of St. Paul's Church, St. Paul, Minn., celebrated the Holy Eucharist.

NEBRASKA — A silver chalice presented 60 years ago to Christ Church, Sidney, Neb., was used at a special Communion service at the church recently.

The chalice, engraved in the Sioux language, was presented to the church by Company "I" of the 21st Infantry, then stationed in Sidney. The personnel of that company, which is still an active component of the U. S. Army, and now on duty in the far East, was, at that time, predominately Sioux and a great many of the men were communicants of the Church.

The special service, at which the Rev. Levi M. Rouillard, vicar of St. Mat-



BISHOP BURROUGHS
For lost bearings, an understanding.

thew's Mission Church, Rapid City, S. D., officiated, was conducted partly in Sioux. The rector of Christ Church, which is the oldest Episcopal Church in western Nebraska, is the Rev. Charles Fred Parks. The building's corner stone was laid in 1886 by the Grand Masonic Lodge of the State of Nebraska.

Weak Spots

(Continued from page 13)

The difficulty is that we are merely diocesan units, so that no matter how high may be the standard of one diocese, this can be nullified by a neighbor. To be sure, the same is true in medicine, but there they have a safeguard which we lack. If, by way of example, the board of medical examiners in Rhode Island should become exceedingly lax, so that men were allowed to enter the profession who were unfit, Rhode Island would suffer to be sure, but Rhode Island alone. The inadequately trained physician could kill patients in Rhode Island, but there the danger would end; he could not kill them in Massachusetts, because he would be required to

take an additional examination before he could practice in that state.

On the other hand, if it be an examination for the ministry, once the man is ordained, there is no such safeguard. I may illustrate this by two examples:

One candidate failed twice before the same group of examiners, examiners who were sympathetic and honestly tried to pass the man. Within a few months after the second failure he was walking the streets of the same city in clerical garb, ordained after an examination in another diocese. There is now nothing to prevent any vestry from calling him to exercise his ministry in the diocese whose board of chaplains found him educationally unfit for ordination.

Another case was even more flagrant. A certain board was noted for leniency. They never failed anyone. But once upon a time a man came before them whose training was so slight that even they could not possibly let him through. Shortly afterwards that man was ordained in another diocese, and vented his spite on his former examiners by sending them each an invitation to his ordination, though the ceremony was to take place more than a thousand miles away.

The necessary qualifications of a clergyman for the position of a parish priest are threefold. I name them in the order of their importance — spiritual, mental, and social. The Church is protected in the first by the bishop. He alone

is the judge of a man's spiritual fitness. The bishops are fully conscious of this great responsibility.

But spiritual fitness alone is not sufficient. Many a consecrated layman has spiritual fitness, but few would advocate ordaining him forthwith. The priest is also a pastor, and the training of the whole Church is in his hands. The leakage from the Church today is largely because of the lack of positive teaching. It is imperative that we have a ministry with the highest mental equipment.

This is doubly needful because of the method by which men are called to our parishes. The final word is always with the vestry. Our laymen are perhaps well qualified to judge of a man's social fitness — whether he will fit easily and comfortably into the social life of the parish. On the other hand, they often show a terrible lack of judgment as to a man's mental qualifications. Thus happens that parishes are apt to choose their rectors as they would choose a president for the Rotary Club, and often get just that kind of a parish priest.

The whole question of appointments has been much before the Church, but I doubt if there will be any real change in the near future. That being the case, there is only one course open, and that is to exercise a stricter control before ordination. In other words, we must raise the standards that we will reduce the number of unqualified men that the vestry may call. This can be done in two ways.

The first and by far the better way is to have a high national minimum standard. The deans of the seminaries working with a committee of General Convention, should be able to accomplish this.

If, as now seems likely, any such plan will be defeated, just as the Rhode Island memorials were defeated, by those dioceses that wish low standards, then only one course seems open.

That is a desperate one; namely, for those dioceses which have set a high standard, to protect themselves in the same way as the various states do in the medical profession, and require that every priest called from another diocese shall pass an additional examination in the diocese into which he seeks admission, before he can undertake the cure of souls therein.

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January

25. St. Clement's, Philadelphia; Cathedral of St. Paul, Erie, Pa.
27. St. Stephen's, Boston.
28. Good Shepherd, Rosemont, Pa.
29. Christ, Media, Pa.
30. Trinity, Ambler, Pa.

VICE-PRESIDENT OF SOULS

By TOM CAMPBELL

This article appeared in the March 5, 1953, issue of the IRON AGE, national metalworking weekly of which Mr. Campbell is editor, and is reprinted by permission. The first draft was written at Holy Cross Monastery, West Park, N. Y., while the author was at a retreat. Since some time has elapsed since its first appearance, perhaps it is opportune to bring the matter up again. . . .

TENSIONS, troubles, and crises are pretty personal things. Their impact varies on all of us. By-standers often think they know the feelings of those who become "cornered" from time to time. Maybe they do and maybe they don't.

We think living today has more trials and tribulations than in the past. Evidence seems to prove this. Yet, those who lived in the past felt the same way; and those who come after us will think they have the most troubles.

This state of frustration often affects business people—especially key workers. Years ago, this condition was offset because there was always some one to "talk at." Today, fast tempo and competition act as a barrier to plain talk.

A man with personal troubles or a man who is "mixed up" can't always go to his boss. The latter might, and, in some cases does, use such information to the detriment of the man who talked."

Troubles can't always be told to subordinates lest they misuse the information—either against the one who told, or to their own advantage.

Because of this, many problems go

unsolved, with the man and the company both losers. The armed forces have their chaplains. They are available for spiritual advice, common sense talks, and practical help. They act as safety valves. Several business firms employ chaplains who do the same type of work.

Maybe a down-to-earth chaplain, who knows life and business, is a partial answer to some businessmen's troubles. He would be a man of good character, experienced in knowing man's strength and weakness. His strong point would be a man's knowledge that a chaplain respects and invites confidences.

Our business chaplain would report to his own conscience—details and names would not be divulged. His help would be available on request to those who felt that they needed him. His humility and ability to treat soul-shattering problems with simplicity and lack of prejudice would be his trademark.

We have vice-presidents for production, sales, purchasing, public and industrial relations, and research. Why not a vice-president of souls?

The Living Church Development Program

* We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Harold W. J. Urquhart, Priest

The Rev. Harold W. J. Urquhart, rector of Trinity Church, Watertown, N. D., died unexpectedly, January 2d, at the rectory, after a heart attack. He was 44 years old.

Fr. Urquhart was born April 1, 1909, in London, England, the son of Mr. and Mrs. John Urquhart, who still reside in England. He came to Canada as a young man and graduated from Immanuel College, University of Saskatchewan, in 1929. He was rector of Christ Church, Winnipeg, 1930-1938. He came to Gethsemane Church, Minneapolis, Minn., in 1938 and was rector of St.

Martin's Church, Fairmount, Minn., from 1939 to 1942. In 1942, he became rector of Trinity Church, Watertown.

Besides his widow and his parents, he is survived by two sons, Robert N. and Malcolm Bruce, a brother in Scotland, and a sister in England.

Bruce Stewart Baldwin

Bruce Stewart Baldwin, younger son of the Rev. William W. Baldwin, assistant at the Cathedral of St. Luke, Ancon, died January 1st of a bullet wound accidentally suffered on Holy Innocents Day (December 28th). He was born in the Canal Zone ten years ago.

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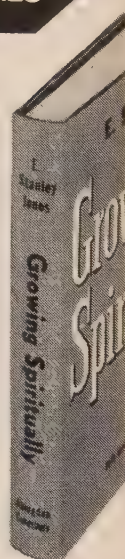
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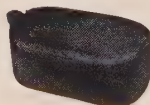
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CHANGES

Appointments Accepted

Two retired Bishops, now living in Southern California, have taken up work in missions of rapidly growing diocese of Los Angeles:

The Rt. Rev. Dr. Walter Mitchell, retired Bishop of Arizona, will take charge of **All Souls' Church**, Point Loma, San Diego, until a new vicar is appointed.

The Rt. Rev. Dr. William P. Remington, retired Suffragan of Pennsylvania, who has been doing supply work at **St. Ambrose's Mission**, Claremont, Calif., is now full-time vicar.

The Rev. Elmer LaZone Allen, formerly in charge of **St. Mary's Church**, Milton, Fla., and **Church of the Epiphany**, Crestview, and **Agatha's, DeFuniak Springs**, is now assistant rector of the **Church of the Ascension**, Bay Ave. and Pine St., Clearwater, Fla.

The Rev. Lockett F. Ballard, formerly rector of **St. Philip's Church**, Garrison, N. Y., will on February 14th become rector of **Trinity Church**, Newport, R. I. Address: 81 Rhode Island Ave.

The Rev. Gerald S. Bliss, formerly rector of **Church of St. John in-the-Wilderness**, Copeland Falls, N. Y., is now rector of **Trinity Church**, Portland, Conn. Address: 356 Main St.

The Rev. Edward Chandler, who formerly served **St. Christopher's Chapel** of **Trinity Parish**, New York, will be in charge of **St. Peter's Church**, Chelsea, 346 W. Twentieth St., New York.

The Rev. Samuel R. D'Amico, formerly rector of **St. Athanasius' Church**, Los Angeles, is now rector of the **Church of the Holy Faith**, Inglewood, Calif. He continues to be executive director of the department of Christian education of the diocese of Los Angeles. Address: 260 N. Locust St., Inglewood 1.

The Rev. Davis Given, who has been connected with the **Good Shepherd Mission to the Navajo**, Fort Defiance, Ariz., for six years, will on March 1st become superintendent. He will be acting superintendent during February.

The Rev. William Thomas Heath, formerly rector of **Trinity Church**, Buffalo, is now rector of **Immanuel Church-on-the-Hill**, Alexandria, Va. Address: 310 Virginia Ave.

The Rev. John D. Hughes, formerly vicar of **Andrew's Church**, Greencastle, Ind., is now in charge of **St. Matthew's Church**, Liverpool, N. Y., and **St. Paul's**, Warners. Address: 111 Hazel St., Liverpool, N. Y.

The Rev. Harry Leigh-Pink, formerly rector of **All Saints' Church**, Long Beach, Calif., is now chaplain and superintendent of the **Seamen's Church Institute**, 101 S. Harbor Blvd., San Pedro, Calif.

The Rev. Richard E. Lundberg, formerly in charge of **St. Paul's Mission**, DeKalb, Ill., will on January 31st take charge of **St. Paul's Mission**, Vernal, Utah, and the Indian missions at **White Rocks** and **Randlett**.

The Rev. Roger Marxsen, formerly curate of **St. Matthew's Church**, Bloomington, Ill., is now vicar of the **Church of the Transfiguration**, Pal Heights, Ill. Address: 12013 S. Sixty-Eighth Ct., Palos Heights.

The Rev. Emerson Methven, formerly curate of **Trinity Church**, Santa Barbara, Calif., is now vicar of **Immanuel Mission**, El Monte, Calif.

The Rev. Charles R. Nielsen, formerly assistant rector of **St. John's Church**, Stamford, Conn., is now rector of **Sherwood Parish**, Cockeysville, Md.

The Rev. Donald R. Priestley, formerly rector of the **Church of the Good Shepherd**, Pittsburgh, will on February 1st take charge of **Grace Church**, St. Mary's, W. Va. Address: 611 First St.

The Rev. F. Vernon Quigley, formerly associate rector of **St. John's Church**, Tallahassee, Fla., is now rector of **Grace Church**, Ocala, Fla. Address: 411 East Broadway.

Changes of Address

The address of the diocese of Delaware and the **Cathedral Church of St. John**, Wilmington, Del., has been changed, although there has been no actual moving, from Market St. and Concord Ave., Wilmington, to 10 Concord Ave., Wilmington 2.

Bishop McKinstry of Delaware, now has as his office address 10 Concord Ave.; residence, Bishopstead, Wilmington 6.

Bishop Mosley, Coadjutor of Delaware, has

CHANGES

office address 10 Concord Ave.; residence at 5 Kentmere Pkwy.

the Rev. Edward B. Birch, formerly rector of the Church, Ellensburg, should now be addressed all mail at Box 2003, Modesto, Calif.

the Rev. Charles T. Hills, of St. Andrew's Church, Spokane, Wash., and the Ven. Rowland Hills, archdeacon of the district of Spokane, formerly addressed at W. 514 Euclid Ave., Spokane, should now be addressed at N. 2618 Wall Spokane 17.

the Rev. Charles D. Kean, who recently became one of the Church of the Epiphany, Washington, now has his office address: 1317 G St., W., Washington 5; residence at 3006 Third and St. N. W., Washington 16.

the Rev. Dr. John Kuhns, who is on sabbatical leave from Trinity Church, Fillmore, Calif., may be addressed at 2110 E. Valley Rd., Santa Barbara, Calif.

the Rev. Culbert McGay, retired priest of the diocese of Connecticut, formerly addressed at the Casco, Maine, should now be addressed: Jim Moir, Box 4374, Philadelphia 18.

the Rev. Frank E. McKenzie, who is in charge of the Burke County missions in Western North Carolina, has had a change in Box number from 192, Morganton, N. C.

the Rev. Dr. John W. Norris, rector of St. Michael's Church, Brattleboro, Vt., formerly addressed at 38 High St., should now be addressed 8 Bradley Ave.

the new rectory is a modern seven-room house made possible through bequests of the late William J. Pentland, Jr., and Miss Laura Pentland. The stands adjacent to the church, which was last year moved bodily from its old site and was enlarged and improved. The five-day moving of the old church building through the streets of Brattleboro proved to be one of the most interesting events in the annals of the town.

the Rev. Charles B. Upson, Sr., retired priest of the diocese of Chicago, is spending the winter in Chicago. His address remains: Route 2, Southaven, Mich.

the Rev. Julius A. Velasco, priest of the diocese of Maryland, formerly addressed at 3841 Monterey Rd., Baltimore 18, may now be addressed at Glen Allen Dr., Apt. B, Baltimore 29.

the Rev. Dr. Lewis E. Ward, rector emeritus of St. Luke's Church, Jamestown, N. Y., is spending the winter in Florida and may be addressed at 520 N.E. Sixty-Fifth St., Miami. His permanent address, however, remains: 353 E. 10th St., Jamestown, N. Y.

Depositions

Robert Darrell Morris, presbyter, was deposed on December 28th by Bishop Hart of Pennsylvania, acting in accordance with the provisions of Canon 12, with the advice and consent of the members of the standing committee.

Restorations

Robert J. Gibson was restored to the priesthood on December 28th by Bishop Donegan of New York, who remitted the sentence of deposition pronounced on September 28, 1950.

Ordinations

Priests

Alabama: The Rev. Charles Waldo McQueen was ordained priest on December 19th by Bishop Campbell, Suffragan of Los Angeles, acting for Bishop of Alabama, at St. Philip's Church, Los Angeles, where the ordinand has been serving as curate. He is also taking post-graduate work in social education at Los Angeles State College.

the Rev. John Doyal Prince, Jr. was ordained on December 12th at Trinity Church, Mobile, Ala., by Bishop Carpenter of Alabama. Preceding, the Rev. F. B. Wakefield; preacher, Bishop Gray, Suffragan of Alabama. To be rector of Trinity Church Parish, Mobile. Address: 1900 Main Way, Mobile 17.

Central New York: The Rev. Lewis F. Cole was ordained priest on December 21st at St. Luke's Church, Port Leyden, N. Y., by Bishop Peabody of Central New York. The new priest will continue to be assistant missionary in the Port Leyden field. Address: Port Leyden.

the Rev. Roger Paul Rishel, curate of Grace Church, Utica, N. Y., was ordained priest on

December 22d by Bishop Peabody of Central New York. Presenter, the Rev. Stanley Gasek; preacher, the Rev. Leslie Lang.

The Rev. John Frederick Higby Gorton was ordained priest on December 30th by Bishop Peabody of Central New York at St. Matthew's Church, Horseheads, N. Y., where the new priest will be in charge.

Dallas: The Rev. John Calvin Worrell was ordained priest on December 29th by Bishop Burdick, Suffragan of Dallas, at St. George's Church, Dallas, Tex., where the new priest will be curate and headmaster of the parochial day school. Presenter, the Rev. F. E. Jarrett; preacher, the Rev. T. J. Talley.

Honolulu: The Rev. Harry Seymour Finkenslaet was ordained priest on January 6th by Bishop Kennedy of Honolulu at St. Elizabeth's Church, Honolulu, where the ordinand will be assistant priest. Presenter, the Rev. Canon Wai On Shim; preacher, the Rev. David Coughlin.

Kentucky: The Rev. William Taylor Stevenson, Jr. was ordained priest on December 16th by Bishop Clingman, retired Bishop of Kentucky, at St. Mary's Church, Madisonville, Ky., where the new priest will be in charge. Presenter, the Rev. W. B. Myll; preacher, the Rev. W. G. Frank.

Maryland: The Rev. Samuel Hale was ordained priest on December 19th by Bishop Powell of Maryland at the Memorial Church, Baltimore, where the new priest will be assistant. Presenter, the Rev. Arthur Kelsey; preacher, the Rev. S. Whitney Hale, father of the ordinand.

Massachusetts: The Rev. Robert Lloyd Williams was ordained to the priesthood on December 22d by Bishop Peabody of Central New York, acting for the Bishop of Massachusetts, at Grace Church, Utica, N. Y. Preacher, the Rev. Leslie Lang.

North Dakota: The Rev. George S. King was ordained priest on December 21st by Bishop Emery of North Dakota at Christ Church, Mandan, N. Dak., where the new priest will be in charge. He will also serve churches at Riverdale, Nishu, and Linton.

Pittsburgh: A number of deacons were ordained to the priesthood on December 21st by Bishop Thomas, Suffragan of Pittsburgh, at the Church of the Nativity, Crafton, Pa. Preacher at the service was the Rev. H. S. Clark. Ordained were: The Rev. William Davis, presented by the Rev. C. L. Weems; to be in charge of Trinity Church, Connellsville, Pa.; St. Bartholomew's, Scottdale; and St. John's in-the-Wilderness, Dunbar. Address 601 Market St., Scottdale.

The Rev. R. Bradley McCormick, presented by the Rev. Dr. Benedict Williams; to be in charge of St. Thomas' Church, Canonsburg, Pa., and the Church of the Atonement, Carnegie.

The Rev. S. Neale Morgan, presented by the Rev. Dr. S. M. Shoemaker; to be in charge of St. James' Memorial Church, Pittsburgh. Address: 11524 Frankstown Rd., Pittsburgh 35.

The Rev. Robert B. Muhl, presented by the Very Rev. N. R. Moor; to be assistant to the dean of Trinity Cathedral, Pittsburgh.

The Rev. Max E. Smith, presented by the Rev. A. D. Rollit; to be in charge of St. Paul's Church, Monongahela, Pa.

Rhode Island: The Rev. Donald Aker Howard was ordained priest on December 20th by Bishop Bennett of Rhode Island at St. Paul's Church, Pawtucket, R. I., where the new priest is assistant. Presenter, Canon A. F. Roebuck; preacher, the Rev. H. P. Krusen. Address: 20 Allen Ave.

Rochester: The Rev. David Archelaus Crump and the Rev. John Donald Partington were ordained to the priesthood on December 23d at St. Luke's Church, Brockport, N. Y., by Bishop Stark of Rochester.

The Rev. Mr. Crump, presented by the Rev. Jerome Kates, will be rector of St. Luke's. The Rev. Mr. Partington, presented by the Rev. Arthur Cowdery, will be rector of St. John's, Mount Morris, N. Y. The Rev. G. L. Cadigan was the preacher.

South Dakota: The Rev. Robert William Dunn was ordained priest on December 16th by Bishop Gesner, Coadjutor of South Dakota, at St. Peter's Church, Sioux Falls, S. Dak., where the new priest will be in charge. He will also serve the Church of the Living Water, Dell Rapids, and the Church of the Redeemer, Flandreau. Presenter, the Rev. F. M. Thorburn; preacher, the Rev. H. S. Trask.

Southwestern Virginia: The Rev. Edward Dudley Colhoun, Jr. was ordained priest on December 21st at St. Stephen's Church, Forest, Va., by

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Virgin Islands: Frank Kenneth Barta was ordained priest on December 22d by Bishop Swift, Bishop-in-Charge of the Virgin Islands, at All Saints' Church, St. Thomas, V. I., where the new priest will be curate. Presenter, the Rev. H. P. Aldrich; preacher, the Rev. E. J. Malone, Jr.

This was Bishop Swift's first ordination of a priest within his own jurisdiction. The occasion was of great local interest because Fr. Barta was born on St. Thomas when his parents were living there 30 years ago. His father, a naval officer, was stationed in the Virgin Islands.

Washington: Several deacons were ordained to the priesthood on December 19th at Washington Cathedral, Washington, D. C., by Bishop Dun of Washington. Preacher at the service was the Rev. H. F. Dunn. Ordained were:

The Rev. James G. Birney, presented by the Rev. R. S. Trenbath; to be assistant of St. Alban's Church, Washington.

The Rev. Kenneth R. Coleman, presented by the Rev. Malcolm Marshall; to be assistant of St. Margaret's Church, Washington.

The Rev. G. Harris Collingwood, presented by the Rev. J. R. Anschutz; to be assistant of Christ Church, Georgetown, Washington, D. C.

The Rev. J. Stewart Labat, presented by the Rev. R. P. Black; to be assistant of Christ Church, Rockville, Md. and Ascension Chapel, Gaithersburg, Md.

Western Massachusetts: The Rev. John P. Ashe, II was ordained priest on December 27th by Bishop Campbell, Suffragan of Los Angeles, acting for the Bishop of Western Massachusetts, at St. Luke's Church, Monrovia, Calif., where the new priest is curate.

Wyoming: The Rev. Edward Geoffrey Robinson was ordained priest on December 9th by Bishop Hunter of Wyoming at the Church of St. Andrew's in-the-Pines, Pinedale, Wyo. Presenter, the Rev. E. T. Rodda; preacher, the Rev. R. H. Clark. To be in charge of St. Andrew's, Pinedale, and churches at Big Piney and Bondurant. Address: Pinedale.

The Rev. William Breese Watson was ordained priest on December 10th by Bishop Hunter of Wyoming at St. James' Church, Kemmerer, Wyo. Presenter, the Rev. Orlo Hoyer; preacher, the Rev. E. T. Rodda. To be in charge of St. James' Church, Kemmerer, and St. Bartholomew's, Cokeville. Address: Kemmerer.

The Rev. Bernard Lee Short was ordained priest on December 11th by Bishop Hunter of Wyoming at St. Thomas' Church, Rawlins, Wyo., where the new priest will be curate. He will also be in charge of churches at Encampment and Saratoga. Presenter, the Rev. R. H. Clark; preacher, the Rev. Harold Weaver.

The Rev. Harold Luxon was ordained priest on December 14th by Bishop Hunter of Wyoming at Our Father's House, Ethete, Wyo., where the new priest will be assistant. Presenter, the Rev. C. E. Wilson; preacher, the Rev. Luke Yokota.

The Rev. Howard Lee Wilson and the Rev. William Arbuckle, D.D., were ordained to the priesthood on December 15th by Bishop Hunter of Wyoming at St. Mark's Church, Casper, Wyo. Preacher was the Rev. Stanley Guille.

The Rev. Mr. Wilson, presented by the Rev. Robert Clingman, will be assistant of St. Mark's Church, Casper; the Rev. Dr. Arbuckle, presented by the Rev. E. T. Rodda, will be in charge of Trinity Church, Thermopolis, and St. Andrew's, Meeteetse, with address at Thermopolis.

The Rev. Kale F. King was ordained priest on December 15th by Bishop Hunter of Wyoming at All Saints' Church, Wheatland, Wyo., where the new priest will be in charge. He will also serve churches at Glendo and Hartville. Presenter, the Rev. R. L. Morrell; preacher, the Bishop.

Deacons

Eau Claire: George G. Greenway, Jr. was ordained deacon on December 21st by Bishop Horstick of Eau Claire at Grace Church, Rice Lake, Wis. Presenter, the Rev. J. E. Allen; preacher, the Rev. Laurence Brenton. To continue his studies at Nashotah House. After June the new deacon will be in charge of Trinity Church, River Falls, Wis.; St. John's, Ellsworth; and Calvary Church, Prescott.

New York: John Nordeck was ordained deacon

on December 20th by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. Presenter, the Rev. F. C. Leeman; preacher, the Rev. J. A. Bell. To be an instructor at the Cathedral Choir School, Cathedral Heights, New York 25.

Ohio: Harold E. Braun was ordained deacon December 16th by Bishop Burroughs of Ohio, Trinity Cathedral, Cleveland. Preacher, the Rev. L. H. Hall. To be assistant of St. Peter's Church, 18001 Detroit Ave., Lakewood, Ohio.

South Dakota: John Barrett Lurvey was ordained deacon on December 21st by Bishop George Coadjutor of South Dakota, at St. George's Church, Redfield, S. Dak., where the new deacon will be in charge. Presenter, the Rev. H. S. Trepanier; preacher, the Rev. Standish MacIntosh.

Spokane: George Russell Ames and Robert H. Johnson were ordained to the diaconate on December 21st by Bishop Cross, Acting Bishop of Spokane, at St. John's Cathedral, Spokane, W. I.

The Rev. Mr. Ames, presented by the Rev. G. Hills, will be in charge of Trinity Church, Grangeville, Idaho. Address: 214 N. A St.

The Rev. Mr. Johnson, presented by the Rev. J. P. Moulton, will be in charge of St. James' Church, Cashmere, Wash., and churches at Chelan, Waterville, Wash. Address: 220 Cottage Ave., Cashmere.

Tennessee: James Russell Lowell was ordained deacon on December 22d by Bishop Bartholomew at Grace and St. Luke's Church, Memphis, Tenn., where the new deacon will be assistant. He will also continue his law practice. Presenter, the Rev. Dr. C. S. Hale; preacher, the Rev. G. B. Hale. Address: 1683 York Ave., Memphis 4.

Texas: Charles Osborne Moyer was ordained deacon on December 16th by Bishop Quinn of Texas at Christ Church Cathedral, Houston. Presenter, the Rev. D. G. Smith; preacher, the Rev. H. O. Martin. To be temporarily in charge of St. Stephen's Church, Liberty, Tex. Address: 1000 Yupon, Houston 6.

Washington: Daniel E. Weeks was ordained deacon on December 19th by Bishop Dun of Washington at Washington Cathedral. Presenter, the Rev. R. S. Trenbath; preacher, the Rev. H. F. Dunn. To be director of the Institutional Ministry for the Washington Federation of Churches. Address: 1751 N. St., N. W., Washington.

Wyoming: Vernon McKnight was ordained deacon on December 16th by Bishop Hunter of Wyoming at St. Mark's Church, Hanna, Wyo., where the ordinand will be in charge. He will also be in charge of St. John's, Hanna, St. Luke's, Medicine Bow, and the preaching station at Elk Mountain. Presenter, the Rev. E. T. Rodda; preacher, the Very Rev. Otis Jackson.

Births

A sixth daughter, Sarah Winfield, was born October to the Rev. Chandler W. Sterling and his wife, of Grace Church, Chadron, Neb.

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Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4. Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roeliff H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP, 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
& by appt

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno). C Fri 12, Sat 12 & 7

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

MOBILE, ALA.

UNITY 1900 Dauphin
John D. Prince, Jr., r
HC 7, Cho Eu Ser 8, Ch S 9:30 & 11,
Ser 11 (1st Sun HC ser), Ev 5:30, Compline
; HD & Wed HC 10; C Sat 7-8 & by appt;
n Daily for Prayer 8-4

LOS ANGELES, CALIF.

MARY OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, r-em
Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
at 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

FRANCIS' San Fernando Way
Edward M. Pennell, Jr., D.D.
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

ANDREW'S 2015 Glenarm Place
Gordon L. Graser, v
Masses 8, 11; Daily Masses 7:30 ex Mon 10;
s 7; C Sat 5-6
e blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

ANDREW'S Washington Ave.
Percy Major Binnington
HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
; C Sat 5-6

WASHINGTON, D. C.

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
y ex Sat 7, Sat 12; Prayer Book days 7 & 12
n; C Sat 5-6

ORLANDO, FLA.

EDERAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
s & HD 10; C Sat 7-8

CHICAGO, ILL.

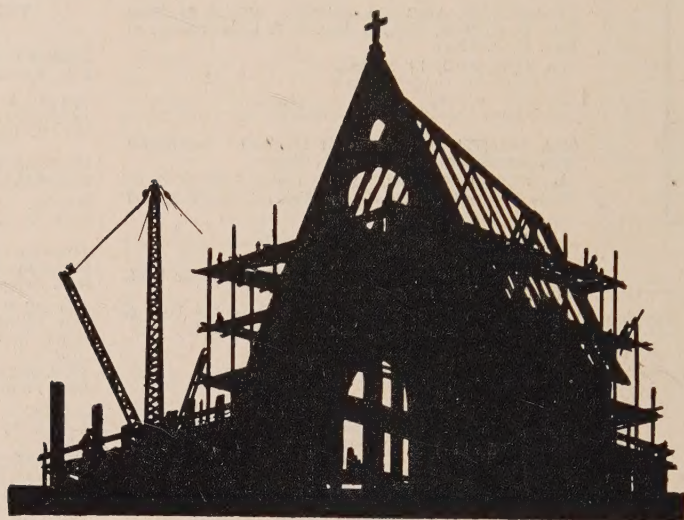
BARTHOLOMEW'S 6720 Stewart Avenue
John M. Young, Jr., r
7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
10; Also Wed 6:15; Also Fri (Requiem) 7:30,
9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
8-8:30 & by appt

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